113, 252, 291, 311, 361, 411, 622

Miao AE5

[For information on the settlement patterns, material culture, social organization, and subsistence technics of the Hainan Miao, see 2: Wu AE2 Hainan, category 116, pp. 242-244.]

105, 113 Miao AE5

/For a cultural summary of the Miao of Kweichow, see 1: Stanford University, AF16 Southwest China, category 116, pp. 82-84/

113, 427, 563 Miao AE5

/For a short description of the relationship of the Miao and the Lolo (Yi), and the effects of Communist rule on this relationship, see 1: Stanford University, AF16 Southwest China, category 116, pp. 83-84/

113, 592, 131, 563, 105 Miao AE5

[For information pertaining to the household size, distribution, and tribal subdivisions of the Miao, see 2: Wiens AF17 South China, category 116, Pp. 282-284, 286-287. For a cultural summary of the Miao, see ibid., category 116, Pp. 51, 318. --Analyst]

/1/

Chapter I. Origin, Distribution, and Population

Owing to the scarcity of historical records concerning the Miao of Hainan Island, while people have been aware that there are Li on Hainan Island, they knew nothing about the Miao there. The scarcity of historical records was due to the fact that the Miao are not natives of Hainan. All the Miao now living on Hainan migrated from outside areas in recent times. What were these areas from which they migrated? There is a statement in Volume 20 of Ch'iung-chou Fu Chih /Annals of Ch'iung-chow Prefecture/ published in the Tao-kuang period /1821-1850/:

"There are also the Miao-Li people of Tan-chou about 90 or more families living in ten villages; including men and women they number less than one thousand. They live in the vicinity of Feng-hsü t'ung* and are also subject to the administration of the Li Tsung

/* T'ung is the term used for a district inhabited by aboriginal tribes. — Ed./

/the Li magistrate/ of the said Feng-hsü t'ung. By nature they are very submissive. Occasionally, they trade in the T'iao-nan market; they have never caused any trouble. Previously in the Ming period /1388-1644/ when the Li uprisings were suppressed in Lo-huo t'ung and when the walled city of Lo-an was being built, Miao troops of Kwangsi province were sent there as a garrison. They were then called nu-shou /"crossbowmen"/. Later they moved to Tan-chou, and the present Miao living there are their descendants."

They are also mentioned in Volume 18 of Kan-en Hsien Chih /Annals of Kan-en District/ published in the Republican period:

"Within the area of Kan-en district, there are also several hundred families of the Miao-Li, who, in recent times, have increased prolifically and dispersed to various places. They are by nature very submissive and have never caused any trouble. Previously during the Ming period, when the two rebellious t'ungs—Lo-huo and Pao-yu—

2:Ling & Ruey--1 E-5 (1933) 1947 AE5 Miao AE5

CHAPTER ONE

CHANGES IN NAME OF THE MIAO TRIBE

*101 The name "Miao" is commonly used to refer to the tribal peoples of southwest China in general. Actually, there are today more than one hundred non-Chinese groups with different names scattered over Szechwan, Yunnan, Hunan, Kweichow, Kwangtung, and Kwangsi. After studies made by Chinese and western scholars in the last few decades, these groups have been divided into at least four large categories: 1) the Miao-Yao group, 2) the Ts'ang-Mien /Tibeto-Burman/ group, 3) the T'ai T'an /Thai-shan/ group, and 4) the Meng-chi-mieh /Mon Khmer/ group. The Miao tribe is only one branch of the first group and cannot include all the tribal peoples that exist in the southwest. But as this customary usage of the term has existed for a long time, it is not easy to correct it in a day. Therefore, we can only accept the fact that the term "Miao" has both a broad and a narrow meaning. In the broad sense Miao refers to all the tribal peoples in the southwest; in the narrow sense it refers to the true Miao. (1) The subject of

[113]

1. Torii, Ryūzō: Miao Tsu Tiao-ch'a Pao-kao /Report of an Investigation of the Miao/ also makes these two distinctions: Miao in a broad sense includes the Miao, Yao, Chuang, Li aborigines, and the Lolo; in a narrow sense it refers to one particular group of Miao. (National Translation Bureau's translation, page 19.)

/5 cont./

*101
*175

Furthermore, San Miao as a state was destroyed by Yü; had it been a race, then inasmuch as they are stated to have been destroyed, how would there be any descendants left today? (I)

[113]

1. Rebuttal against the argument that the Chinese were preceded by the Miao in China, National University of Peking Monthly Publication, Vol. 1, no. 1, pp. 113-27.

From the above citations we understand that San Miao was a name of a state and not of a race /chung tsu/, and far less the name of the Miao people today. But a state must be peopled. What was the original race that peopled San Miao? According to the previous quotation from Cheng Hsüan, they were the Chiu Li. Those descendants of Chiu Li who scattered to the western frontier were known as the San Miao. Therefore, Ma Yung said that the San Miao were western frontier people, descendants of Chin Yün. (See previous citation.) Chia K'uei said in an annotation of the History of the Five Emperors in the Shih Chi: "Chin Yün, surnamed Chiang, was a descendant of Yen-ti." Fan Hua said in the history of the Hsi Ch'iang in the Hou Han Shu: "The Hsi Ch'iang /western Ch'iang/ derive from San Miao, Chiang being another surname. Their country was located near Nan Yüeh, and when Shun sent into exile the four wicked men, they were sent to San Wei, which is the present Ch'iang country, southwest of the Yellow River pass." According to this, the ancient San Miao were descendants of Yen-ti /Emperor Yen/, whose ruling family was surnamed Chiang, and who were the ancestors of the Hsi Ch'iang.

The ancient state of San Miao, according to old records, had an extensive area. The "Wei Ts'e" section of the Chan Kuo Ts'e says: "Formerly, the San Miao's domain was to the left of the waves of P'eng-li Lake and to the right of the waters of

HAINAN AE2
YAO AE6

M
*101
*175
H
101
175

/1 cont./
from the continent. They belong to the same race as the Thai and the Shan, forming one related group with the Chuang-jen and the Tu-jen in present-day Kwangsi, the Pai-i and the Nung-jen in Yunnan. They are neither Man nor Miao.

(3) The Ancient "Man" Are the Present-day Yao and Yü

M
*101
*175
Y
101
175

From the above investigation we can see that the present-day Miao are also not the ancient Chiu Li. But Miao and Man have a phonetic resemblance according not only to Mr. Lü but also Miao Tsu Tiao-ch'a Pao-kao by Torii Ryūzō and to the recently published Chung-kuo Min-tsu Shih /History of the People of China/ by Lin Hui-hsiang. (2) The present writers have stated

2. See page 188, Vol. II, Ling's book.

previously that in the light of current materials the two are not of the same tribe. We will now elaborate on this theory.

The name "Man" has both a narrow and a broad meaning. The name Man in its broad sense is identical with Miao in its broad sense. Before the T'ang dynasty the term Man was used most frequently; after the Sung dynasty, the term Miao was used, or else both terms were used interchangeably. In the narrow sense the Man say they are the descendants of P'an Hu, and may be called the P'an Hu tribe, but the modern names are not uniform. Those who are distributed in Hunan, Kwangtung, Kwangsi, and Yunnan are the Yao; those in Fukien and Chekiang are the Yü. Only those in northern Tonkin, Indochina /Chinese Annan/, still call themselves "Man"; but they are known to the Chinese as Yao. For instance, the Ta Pan Yao call themselves "Man Coc," (3) the Hsiao Pan Yao, "Man

M
[113]

3. E. Lunet de Lajonquière: Ethnographie du Tonkin Septentrional /Ethnography of Northern Tonkin/, pp. 216-17.

/10 cont./

*101 *175 the southwest. As Wei Yüan says: "Those tribes that do not have chiefs and have no political jurisdiction over each other are the Miao; those whose chiefs occupied a definite territory are the Man. For instance, the Chuang and the Li of Kwangtung, the Yao of Hunan and Kweichow, the P'o and the Sheng Fan of Szechwan, the Lo and the Yeh Jen of Yunnan — all are without chiefs and do not rule over each other. Are they Miao?" (1) Wei Yüan's reference to the Miao is Miao in the

[113]

1. Wei Yüan, Sheng Wu Chi, Vol. 7, on the Record of Migration of the I in the southwest during the reign of Yung Cheng. According to Ch'ing Shih Kao, Tu Szu Ch'uan, the term Miao includes the Chuang, Li, Yao, Lolo, Sheng Fan, Yeh Jen, etc., as Wei Yüan would have it.

broad sense used in this book.

*101 Today's pure Miao, or Miao in the narrow sense, call themselves "/mu?/." The following are the results of investigations of Chinese and European scholars:

(1) H. Parker: "The Miao tribe is known as Hmung." (2)

[113]

2. H. Parker: Up the Yang-tse, p. 272.

(2) Paul Vial: "The Miao in Kweichow are known in the Miao language as Hmong and are divided into several branches: the Kan Miao (Hmong Sha), the Hei Miao (Hmong-tlo), the Hua Miao (Hmong-dou), and the Pai Miao (Hmong-bea), etc.(3)

[113]

3. P. Vial, Les Lolos, p. 35-36.

/10 cont./

*[101] (3) Torii Ryūzō: "The Ch'ing-yen Hua Miao (mu), the Hua Miao in the vicinity of An-shun (mún), the Hua Miao in the vicinity of Mi-lùh (mún), the Hua Miao in the vicinity of Wu-ting (Amón), the Ch'ing Miao in the vicinity of Ch'ing-yen (mon), the /11/ Pai Miao in the vicinity of Ch'ing-yen (mōn), the Hei Miao in the vicinity of Shih-p'ing (Hǎw), the Ta T'ieh Miao at Ting-fan (^{n}Hun)." (1)

●[113]

1. Torii, Ryūzō: Miao Tsu Tiao-ch'a Pao-kao (National Translation Bureau's translation), p. 16.

(4) Lunet de Lajonquière: "The Miao in the northern section of Tonkin, Indochina, consists of the Pai Miao, the Hei Miao, the Hung Miao, the Hua Miao, the Ch'ing Miao, the Han Miao, the Kao-shan Miao, and the P'ing-ti Miao. They called themselves "mung" or "h'mung." (2)

[113]

2. E. Lunet de Lajonquière: Ethnographie du Tonkin Septentrional, pp. 296-301.

(5) In the course of their investigations at Meng-tzu, Yunnan, the writers noted that the Han Miao called themselves [mun sua], the Hei Miao, [mun tsero], the Hua Miao, [mun dzu], the Ch'ing Miao, [mun ɐi]. Moreover, the Hung Miao in western Hunan called themselves /sion/.

Considering all the self-designations of the Miao themselves as recorded by various authorities, except for Hǎw and ^{n}Hun, [sion], (Torii believes that Hǎw and ^{n}Hun derive from mun and mon. The present writers are of the opinion that they are more likely a derivation from [sion]. The meaning of [sion] will be given below.) The majority are [mun] or close to [mun]. The Mao 苗 / and Mao 苗 / of ancient times,

*[175]

/13 cont./
*101 name for the people who wore red belts, whom they called the
*175 Hung /"red"/ Miao. (1)

[113]

1: Yen Ju-yü in Miao Fang-pei Lan Feng-su K'ao /A Study of Miao Customs/ says: "Those who wear red belts are the Hung Miao." According to Torii Ryūzō in his Miao Tsu Tiao-ch'a Pao-kao: Those who wear red clothes are the Hung Miao. Actually the present-day Hung Miao in western Hunan no longer wear red clothes nor red belts. Previously they might have had this custom, but today it is no longer practical.

[291]

*175 The spirit most venerated by the Hung Miao today is Pai
776 Ti T'ien Wang, who also is one of three brothers. According to the Lu-ch'i Hsien Chih /Annals of Lu-ch'i Hsien/: "The boy found in the bamboo as recorded in the story of the southwest barbarians in Hou Han Shu grew up to be the Marquis Yeh Lang and was killed by Emperor Wu of the Han dynasty. His three sons were all respected by the southern barbarians, and among them the third was the bravest. Posterity regarded the Bamboo King, since he was not born of flesh and blood, as a spirit
[778] and built a temple in his honor. Today, the idol, San Lang, worshiped in the temples, has the fiercest appearance and is held most in awe by the Miao. It must be the spirit of the third
[346] son. The Yung-sui T'ing Chih also says: "Large T'ien Wang /heavenly king/ temples are found in all localities, of which the one at Ch'ao-shui-ch'i is the oldest. This is the Ch'ao-shui-c'hi of Wei-ch'eng. The present-day Ch'ao-shui-ch'i has

/15 cont./

173
167
[113]

1. Ting, Wen-chiang: "Man Yu San Chi" /Miscellaneous Notes on a Rambling Trip/," Tu Li P'ing Lun /Independent Review/, No. 8.

*[101] according to the Englishman, S.R. Clarke, who came to the conclusion after 20 years of investigation in Kweichow, the indigenous peoples of Kweichow are the Ch'i Lao not the Miao, the latter having immigrated from elsewhere. (2) As a result

[113]

2. S.R. Clarke: Among the Tribes in South-west China, p. 13.

of his study of Miao migration legends, the Frenchman, F.M. Savina, concluded that when the Miao first arrived in China they lived in Honan, whence they emigrated to Kweichow, next to Szechwan, Yunnan, Tonkin, and to Laos. (3) This

[113]

3. F.M. Savina: Histoires des Miao /Miao Stories/, p. 247.

corresponds roughly to the above-mentioned theory that the Mao tribe emigrated from Shansi to Honan, then to Szechwan, to Yüeh-hsi, and to Kweichow, except that Mr. Savina has the order of Szechwan and Kweichow reversed. *[101] This is more evidence that the present-day Miao are not the ancient San Miao, as the location of the ancient San Miao was between Tung-t'ing and Peng-li lakes, which are not mentioned in the Miao legends.

The trend of Miao migration since the time of recorded history has been as stated above. As to their moves in the

2:Ling & Ruey--29 E-5 (1933) 1947 AE5 Miao AE5
SW. China AF16

M /16 cont./
131 We may divide the present distribution of the Miao tribe into seven areas, namely, Kweichow, Hunan, Kwangsi, Szechwan, Yunnan, Indochina /Yüeh/, and Burma, as follows:

M Kweichow. — There are 82 subgroups of the Miao in
*101 Kweichow, according to Ch'ien Miao T'u Shuo. (2) But among
C
563

2. Ch'ien Miao T'u-Shuo /Pictures of the Miao in Kweichow with Explanatory Text/ compiled by Chen Hao, a sub-prefect in charge of Miao affairs at Pa Fan, according to Ch'ing Chi /Kweichow Record/ by Li Tsung-fang of the Ch'ing period. The woodcut edition is rare, but there are many hand-copied, hand-drawn editions under various names. There are 82 subgroups according to what is recorded by the Japanese, Torii Ryūzō, in his Miao Tsu Tiao-ch'a Pao-kao (see Chapter II); and given in the Englishman E.C. Bridgman's Translation of Sketches of the Miao-tsze, Journal of the North-China Branch of the Royal Asiatic Society, No. III, pp. 1-26; and George W. Clarke's Translation of a Manuscript Account of the Kwei-chow Miao-tzu, Appendix of Archibald R. Colquhoun's Across Chryse, Vol. II, pp. 363-94. There are two sets in the archives of the Institute of History and Philology, Academia Sinica, one

M
*101
●113
C
563

2:Ling & Ruey--30 E-5 (1933) 1947 AE5 Miao AE5
JW China AF16

/16 cont./

M
*101
[113]
C
563

containing only 80 pictures, and the other with pictures, but no text, of 82 subgroups. The following are the 82 names according to these two sets and the records of Torii Ryūzō: He Lolo, Nü Kuan, Pe Lolo, Sung Chia, Ts'ai Chia, Ch'ia /K'a/ Yu Chung Chia, Pu Lung Chung Chia, Tseng Ch'u Lung Chia, Kou Erh Lung Chia, Ma Teng Lung Ta T'ou Lung Chia, Hua Miao, Hung Miao, Pe Miao, Ch'ing Miao, He Miao, Tung Miao, Hsi Miao, Yao Miao, Nung Miao, Ta Ya Ch'i Lao, Chien T'ou Ch'i Lao, Chu Shih Ch'i Lao, Hung Ch'i Lao, Hua Ch'i Lao, Shui Ch'i Lao, Kuo Ch'üan Ch'i Lao, P'ei P'ao Ch'i Lao, Mu Lao, Ch'i Chuang, P'o /?/ Jen, T'u Jen, Man Jen, Shan T'ung Jen, Yao Jen, Yang Pao, Yang Kuang, Chiu Ku Miao, Pa Fan Miao, Tzu Chiang Miao, Yang Tung Lo, Han Miao, K'e Meng Ku Yang Miao, Tung Miao, Ch'ien Miao, Ling Chia Miao, Tung Chia Miao, Shui Chia Miao, Liu E Tzu, Pe E Tzu, Jan Chia Man, Chiu Ming Chiu Hsing Miao, Yeh T'ou Miao, Tung Tsai Miao, Pa Chai Miao, Ch'ing Chiang Miao, Lou Chü Miao, He Shui Miao, He Sheng Miao, Kao P'o

2:Ling & Ruey--31 E-5 (1933) 1947 AE5 Miao AE5
SW China AF16

/16 cont./

M
*101
C
563

Miao, P'ing Fa Miao, He Chung Miao, Ch'ing Chiang Chung Chia, He Min Tzu, Pe Tou Tzu, Pe Lung Chia, Pe Chung Chia, T'u Ch'i Lao, Ya Ch'üeh Miao, Hu Lu Miao, Hung Chou Miao, Hsi Ch'i Miao, Ch'e Chai Miao, Sheng Miao, He Chüeh Miao, He Lou Miao, Tuan Ch'ün Miao, Chien Ting Miao, Lang Tz'u Miao, Lo Han Miao, Liu Tung I Jen, Ch'ing Chung Chia, and Ku Lin Miao.

them. /17/ many of different names belong to the same group. Furthermore, as the non-Chinese tribes in Kweichow in general are called Miao, there is also a difference between the broad and the narrow senses of the term. In the narrow sense the term Miao refers to the real Miao tribe. There has been very little scientific study made of the tribes in Kweichow, and there are insufficient data to make an accurate classification of them. According to S.R. Clarke, they may be classified into four main tribes according to their languages, namely, the Ch'i Lao, the Miao, the Lolo, and the Chung Chia. (1) The Ch'i

M
*101
197
C
563

1. S.R. Clarke: Among the Tribes in South-west China, pp. 1-15.

M
[113]

Lao has been hitherto regarded as a subgroup of the pure Miao, but according to Terrien de Lacouperie's view, the Ch'i Lao are the remnants of the Ka Lun (Karen) in Burma, because of the similarity in language and in grammar between them. (2)

2. Terrien de Lacouperie, The Cradle of the Shan Race, p. 48.

M
[113]

2:Ling & Ruey--42 E-5 (1933) 1947 AE5 Miao AE5
Central China AF14
South China AF17
SW China AF16

/22 cont./

M #101 CC 563

In western Hunan, besides the Miao of the three sub-prefectures there are Ch'ing Miao in Ching-hsien, T'ung-tao, Sui-ning, and Ch'eng-pu hsiens. There are Yao in Hsü-p'u, Ch'ien-yang, Wu-kang, Tao-hsien, and Yung-ming hsiens. There are T'u Jen in Yung-shun, Pao-ching, Ku-chang, and Lung-shan hsiens, /23/ and Ch'i Lao in Lu-ch'i and Kan-ch'eng hsiens. In recent times the non-Chinese people in west Hunan have been regarded as Miao, but actually only the Hung Miao in the three sub-prefecture and the Ch'ing Miao in Ching-hsien and T'ung-tao hsiens are pure Miao. Others like the Yao in such hsiens as Hsü-p'u and Ch'ien-yang are different from the Miao; the Ch'i Lao at Lu-ch'i and Kan-ch'eng are the same people as the Ch'i Lao of Kweichow. The language of the Tu Jen of such hsiens as Yung-shun and Pao-ching belongs to the Thai-Shan language group with Tibeto-Burman influence. They may be remnants of the Liao people of ancient times. (1) All of them are not Miao.

M [113]

1. Terrien de Lacouperie: The Languages of China before the Chinese, p. 149.

M #101 SoC 563

Kwangsi. — The Miao in Kwangsi are generally distributed over the areas bordering Hunan, Kweichow, and Yunnan provinces, in the following 16 hsiens: Ling-yün, Pe-se, Tung-lan, Szu-lung, Nan-tan, Ho-ch'ih, Tu-an, Szu-en, I-pe, Lo-ch'eng, Yung-hsien, San-chiang, Lung-sheng, Hsi-lung, Hsi-lin, and Chen-pien. The Miao in Kwangsi for the most part are recent immigrants, and those on the Kwangsi and Yunnan border are still more recent. They are called by many names but broadly belong to the Pe Miao, Hua Miao, and He Miao.

M [167]

M #101 SwC 563

Szechwan. — The Miao are also found along the Szechwan-Kweichow border. There are many Hung Miao in the southeastern corner of Szechwan and also in an area between Szechwan, Hunan, and Kweichow, including such hsiens as Yu-yang and

2:Ling & Ruey--44 E-5 (1933) 1947 AE5 Miao AE5
Burma AP1

M /24 cont./
*101
113

1. E. Lunet de Lajonquière: Ethnographie du Tonkin Septentrional, pp. 296-299.

M *101 B 563

Burma. — Having stopped at the Tonkin plains, the migratory trend of the Miao turned westward through Lao-chua /Laos/ (2) to such places as Meng-hsin and Ching-tung in the territory

M [167] [113]

2. G. Ayme: Monographie du Ve Territoire Militaire /Monograph on the Ve Military Territory/, pp. 59-60.

under the Nan-shan headmen in Burma, but also stopped on the east bank of the Nu-chiang River. (3) But their number is not

M [113]

3. J. Jeorge Scott: Gazetteer of Upper Burma and the Shan States, Part I, Vol. 1, pp. 296-299.

large, and only a few villages are inhabited largely by Pe Miao. (4)

M [113]

4. C.C. Lowis: The Tribes of Burma, p. 40.

M *101 131

The foregoing is a general survey of the present geographical distribution of the Miao. It reveals two obvious characteristics: 1) the regional distribution is very widespread, and 2) the vertical distribution is very high.

Regional distribution. — What is called regional may also be called plane distribution that is to say: a people's area and directions of distribution, and an explanation of the reasons for this. (5) The present extent of Miao distribution on four

*101 131 [113]

/24 cont./

5. Ling Shun-sheng: Yunnan Min Tsu te Ti Li Fen Pu /The Geographical Distribution of the Peoples of Yunnan/, pp. 11-14.

sides is as follows: in the east it reaches west of Kwei-chiang River; in the west it stops on the east bank of the Nu-chiang River; in the north it ends at the north bank of the Ya-lung-chiang River at the territory under the Mu-li headman; in the south it reaches the hilly country above the confluence of the Hung-ho and Li-sien-chiang rivers. This area is the most extensive occupied by any one of the peoples of the southwest.

*101 131 167 The migration of the Miao in recent times, due to the repeated disturbances in Kweichow, has reached eastward only to the west of the Yüan-chiang River, and northward to the south bank of the Yangtze River. Since further on in their two directions the terrain becomes less hilly and is more densely populated, there is no land for the Miao to move into. Even if there were land available, the damp, hot climate would be unsuitable for them to live in. The spread of the Miao southeastward was along the Nan Ling mountains /25/ and stopped west of the Kwei-chiang River. Their movement westward met no obstacles because Yunnan, Tonkin, and Laos are all spacious and thinly populated, and now they have reached the east bank of the Nu-chiang. The emigration of the Miao is the latest among the movements of the peoples of the southwest. Yunnan and Indochina, although spacious and thinly populated as stated, have their arable areas in the mountains already occupied by the Lolo and other hill people. When the Miao arrived last they could not find extensive hilly country for living together as a tribe, and were forced to scatter, each to find his own way. Furthermore, being refugees from political turmoil, they lacked organization and definite destinations. In general, depending on hilly areas where they could settle down, they moved farther and farther, and thus their area became increasingly extensive.

/100 cont./

(4) Funerals

764 The funeral rites of the Miao today, like their marriage
[177] rites, have been greatly influenced by the Chinese. Their old
[113] funeral customs were different from those of today. Volume
40 of Hunan Tung Chih /Geographical Encyclopedia of Hunan
(1885)/: "At the time of burial the Miao also know how to cry
and weep, but they do not use burial gowns nor coffins, nor
do they wear coarse hemp mourning garments. When a man
[187] dies, a site is selected by divination with bamboo splints, and
there a hole three or four chih deep is dug, which is lined
with wooden planks. The corpse is placed in the hole and
765 covered with earth. Three days later, the deceased's family
slaughters an animal to invite the relatives to eat and drink.
769 In the second month of the following year they make sacrificial
782 offerings of animals and paper money: for the sons place their
offerings on the left, the daughters on the right according to
custom. This is done every year for three years and no more.
They do not have the custom of sweeping the tomb each year.
765 The newly bereaved family is condoled with gifts of local
products by relatives and friends. The host family slaughters
a cow and sets up a meal. This is called 'seeing off the
764 mourners.'" Volume 11 of Lung-shan Hsien Chih /Gazetteer
[113] of Lung-shan Hsien (1878)/ states: "When a Miao dies, wooden
planks are put on the bed, and the corpse is placed on them.
Men and women weep loudly around him; relatives /clansmen
and by marriage?/ come to offer condolences, bringing various
cereals, joining sadly in the weeping. Piling up rocks and earth
they build a grave mound, but only where the head lies they
do not pile up rocks and earth so as not to crush it. After three
765 days they slaughter an animal and make a sacrifice at the tomb,
782 in which all the relatives participate, leaving after being
wined and dined. In the second month of the following year,
769 sacrifices are offered at home. Afterward men and women
[782] disappear into mountain caves, which is called 'warding off
disaster.'"

/100 cont./ disaster.'" Volume 6 of Sung-t'ao Chih-li T'ing Chih /Gazeteer of the Locally Administerial Sub-prefecture of Sung-t'ao (1834)/ states: "When a Miao dies, the half corpse /?/ is laid to rest on the fire bed, near his feet are erected two poles which reach to the roof tiles. This is called 'ascending to heaven.' The body is then placed in a coffin. The mourning lasts for a month. The relatives by marriage offer condolences, the rich sending cattle and wine, the poor, wine and rice. The clothes left by the dead are stuffed into an effigy. Those gathered beat cymbals and drums, sing and dance in response to each other. This is called tiao ku /'tunes and drums'/. To divine the burial site they call on a Miao sorcerer. By throwing a chicken he divines whether a locality is auspicious or not. This is called 'chicken divination.' Some use a piece of wood cut into two halves, which is called 'wood divination.' After the burial, they bank up the earth into a long mound."

According to the funeral customs of the Miao today, when a man dies, three chin and six liang of paper money are burned for him, which is called "money for scattering his breath." The ashes of the burned paper money are wrapped in a piece of white paper in a package and placed beside the dead body. A bowl of cooked rice with an egg on top, together with several yellow wheat stalks, is placed at the foot of the dead as a sacrifice. Some calamus are picked in the woods and boiled in a panful of water. A person with a different surname is asked to wash the body of the dead with the water and to change his clothes. The size of the trouser girdles used depends upon the age of the deceased. For instance, if the dead man is 80, then his belt is made of 80 threads; if the dead man is 60, then 60 threads are used, and so on. /101/ After the burial clothes have been put on the body, two planks are put on two benches in the main room in the form of a bed, which is called liu ch'uang /"willow bed"/. The body is then placed on it, and a sacrificial table is set before it. A Miao sorcerer is asked to the house to perform the ritual. The sorcerer wields a sword of straw, from the handle of which a strip of white cloth dangles.

2:Ling & Ruey--152 E-5 (1933) 1947 AE5 Miao AE5
Central China AF14

/105 cont./

C 175 631 563 M *175 631 *648 622 C [669] After the voluntary change from the native headmen in the Miao frontier region, in each Miao village there was set up a local village chief over 100 families /i.e., a pe hu chai ch'ang, "100 families village chief"/, in order to govern the Miao and bring them under the administration of government officials. But the chiefs of the 100 families were not always Miao, sometimes Chinese being appointed to these positions. As time passed, gradually, there were rapacious, unscrupulous rogues, whose mistreatment caused disturbances, so that the unprecedented Miao rebellion took place during the sixtieth year of Ch'ien Lung /1795/. When the Miao rebellion was put down in the first year of Chia Ch'ing /1796/, it was found that the policy of governing the Miao with Chinese was wrong. The then governor-general of Hunan and Kwangtung, Pi Yüan, submitted a plan to govern the Miao with Miao. (6) The ministry's

M [113]

6. See Pi Yüan: "Tsou Wu Chi Kan-chou Yung-pao Miao Jen Su /A Memorial Sent to the Throne Concerning the Bringing of the Miao People Together in Peace/" in Miao Fang-Pei Lan, Vol. 19, "I Wen Chih /Literary Archives/."

response to the memorial setting up regulations for Miao officials, Miao Chiang Chin-/106/ Yao Shan-Hou Shih I /Important Remedial Measures for the Miao Frontier Region/, has a passage, "Miao Chiang Pe Hu Chai Ch'ang Ming-Mu Ying Cho Liang Keng Ting /The Names of the Village Leaders of 100 Families Should be Decided after Due Deliberation/," stating: "According to the memorial, in the three provinces of Szechwan, Kweichow, and Hupeh, such areas as Yu-yang and T'ung-jen were all previously governed by headmen, but following their application to be put under government officials, the administrative areas of chou, hsien, and ying

/107 cont./

the Miao were greatly impressed by the strength of the Imperial army and surrendered land previously forcefully occupied by them. Also it would seem that if there was property of refractory Miao; it was confiscated. The fields were distributed among the law-abiding Miao to plant and pay rent, so that a Miao army could be raised and supported. Now the usurped land surrendered in the various villages totals more than 30,100 mu, and the land confiscated from the property of the rebel Miao totals more than 5,040 mu. These are now being separately registered, distributed for tilling for rent, and the revenues derived therefrom should be able to support 5,000 Miao soldiers. Among the 9,900 native Miao soldiers discharged over time and remaining, those able to bring up a plan to make a living have been sent back to their villages, and those who are old, weak, and poor have been given fields to till. Now 5,000 strong and healthy Miao soldiers have been selected. 2,000 of whom come from Feng-huang sub-prefecture; 800, from Kan-chou sub-prefecture; 1,800 from Yung-sui sub-prefecture; 100, from Ku-chang-p'ing sub-prefecture; and 300, from Pao-ching hsien. To collect the grain given over as rent, the Miao petty officers have selected in the various villages spots for building granaries to store away the public grain. Two or three honest Miao officers are chosen for each granary to supervise receipts and disbursements of the grain. The said 35,000 mu of arable land is estimated to be capable of yielding more than 22,000 shih of seeds of grain. It is estimated that there remain in various Miao granaries about 40 shih of seeds of grain, which will be used to fill the need for rations for the Miao soldiers in the intercalary month. The Miao officers are still ordered to report the actual receipts of rent grain every year." (1)

1. "Chün T'un" in Hunan Miao Fang T'un Ch'eng Kao /Study of the Administration of the Defense T'un of the Miao Area in Hunan/, Vol. 5, pp. 56-57.

/178 cont./

175 dynasties, the records contain many references to it. The
*782 ancient meaning of No was to drive away the kuei of pestilence.
776 In the Lun Yü I Su, Liang Huang-k'an says: "The no-no sound is uttered to fight the kuei of pestilence." In the Chou Li and the "Yüeh Ling" section of the Li Chi, no is written with the character nan /'difficult'/, while Chiao Te-hsing used the character yang /'to drive out demons'/. They must be the same word. (1)

[113]

1. See Chiang Liang-fu: No K'ao /The Study of No/, in Min Tsu, Vol. 2, No. 10.

Cheng Hsüan makes the commentary: "Yang is a powerful kuei." Liu Pao-nan in his Lun yü Cheng I says: "The powerful kuei are the kuei of pestilence.... When we refer to the kueis' name, we say yang; when we speak of driving these kuei away, then we say no. Afterward the name of the kuei was used for the name of the sacrifice." Today, however, when the Miao fulfill a vow to the
776 No shen, it is something quite different. They consider the
*782 brother and sister in the story of the Flood (see the chapter, "Folk
[795] Tales," /not translated/) to be the No shen, calling them Duke No and Mother No. When the members of a family have trouble, such as the six domestic animals not increasing, the five grains not being fruitful, financial misfortune, the prevalence of pestilence, and other calamities, quarrels, and seeing extraordinary
*[787] phenomena, if the sorcerer-priest finds through divination that the trouble is due to the No shen having been offended, it becomes necessary to promise to fulfill a vow to the No shen. Moreover,
[842] a family without children wishing to seek a child must seek to fulfill a vow to the No shen; and if a family at the end of the year has lived contentedly without any trouble, it also considers this a gift of the No shen, and must make a vow to the No and fulfill it.

*782 The time for fulfilling vows to the No is between the ninth day of the ninth lunar month and the end of the lunar year, which may be said to be the season for fulfilling vows. It may also take

[For this ritual see cat. 116, pp 277-280. - ANALYST]

/185 cont./

*[782] *[787] to utter the chien-ling, chiao-na, kou-hsiao, t'ui-hsia, and shou-ling incantations. For each of these incantations the sheng chiao is sought, but for kou-hsiao the yin chiao will do. After the incantations are over, the gong and drum are sounded and the horn is blown. Then the horn is placed in the crook of both arms (as in the rituals for seeking a son and wheeling in money). The helpers burn the paper money, and the sorcerer does the three-step walk, simultaneously uttering the wheeling in money incantation. After a passage he turns toward the door, blows the horn once, and continues to recite another passage. He then turns toward the inside, blows the horn, and chants again, and again blows the horn. After the incantation is over, the sorcerer takes a rest. The helpers and the host and his relatives eat supper together, /186/ which is known as Hsia Ma Fan /the meal taken after dismounting from a horse/.

*782 533 The thirteenth part is the singing of the No song. The sorcerer-priest in his red headkerchief sits in front of the Peach Spring cave, while assembled friends and relatives of the host also sit in a circle in front of the cave. First the sorcerer begins to sing the No song, followed by each of the friends and relatives in turn, and then all in unison. There is no fixed length to the verses nor a fixed number of singers. The singing goes on until no one continues it, when they consider it ended. The texts of the verses cover a wide area. In addition to the verses telling of the No shen's virtues and requesting good fortune, and those for driving away misfortune, calamities, and difficulties, there are the "Song of the Origin of the No Shen" and the "Song of Duke No and Mother No," relating the story of the origin of the No shen. (See the chapter, "Folk Tales," 1. The Myth about the Flood /not translated/.) The Miao think that [773] [776] Duke No and Mother No were brother and younger sister and that the Miao today are the descendants from the marriage between these two. (1) In addition they also sing and perform

[113]

1. See Ruey Yih-fu: Miao Tsu Hung Shui Ku Shih yü Fu Hsi Nü

[A of the Huan No Yüan ceremony - ANALYST]

/186 cont./

*782
533
[H3]

Wa te Ch'uan Shuo
/The Story of the Flood
among the Miao and the
Legend of Fu Hsi and
Nü Wa/, in Jen-lui
Hsüeh Chi K'an
/Anthropological Review/,
Vol. 1, No. 1.

the play, "Meng Chiang Nü," and the friends and relatives who come to see it toss out cash as "praising the song money."

*782
959

The fourteenth part is checking in the troops. (This part of the ritual is performed only when the host desires to drive away evil influences, otherwise it may be omitted.) Rice straw is spread before the Peach Spring cave, and on it is laid a fine bamboo mat. The sorcerer, with his head wrapped with a red kerchief and holding two spears, stands on the mat and does the three-step walk. A helper picks up the colter of a plow and puts it in the fire until it is red. The sorcerer sings, swinging the spears. He first checks the troops in the five directions, east, south, west, north, and center. For the east, north, and center he faces the inside of the house, whereas for the south and north /sic/ he faces outward. Next he checks the names of the 12 piao /body of troops/ leaders, and then the soldiers of the 12 months. After this checking, holding the two spears in his left hand and taking the chiao-tzu in his right hand, he divines. If the yin chiao appears, it is considered that Duke No has mounted his horse; the yang chiao indicates that Mother No has entered the sedan chair; the sheng chiao shows that all the other shen have mounted their horses. When the divination shows that all the shen have mounted their horses, the gong and drum are struck, the sorcerer priest blows his horn and grasps the spears, which have been in his left hand, separately and waves them to the left and right, does the three-step walk, and at the same time utters the hua-piao /"transforming the spears"/ incantation. After one passage, he goes

*[787]

[of the Huan No yüan ceremony - ANALYST]

M 175 184 *535 /203/

to perform a native dance.
One man blew on a p'iao-sheng,
which sounded like gnats. After
a good while some tens of them,
turning side by side, danced.
They called it the shui-ch'ü."

to the ch'ü-ko /mynah?/ dance of the Miao and the hun-t'un dance of the T'ung in Ch'ih Ya by Kuang Lu of the Ming dynasty (1). None of these books refer to the drum dance. Today,

M [113]

1. Kuang Lu: Ch'ih Ya,
Vol. I, sections on the
T'ung and Miao.

the other Miao tribes, such as the He Miao and the Pe Miao, have only the sheng dance and the flute dance but not the drum dance. Therefore, it is suspected that the drum dance of the Hung Miao was taken from the Chinese. The drum dance was popular in China during the Han dynasty, but whether it was transmitted to the Miao at that time cannot yet be known. Poets of the Han and Wei dynasties referred to drums when they wrote poems. The Song of the Drums by Fu Wu-chung contains this verse: /Five lines of verse not translated./ This describes the palace drum dance during the Han dynasty, using words to describe the singing and dancing. However good the description, it is only a simulation. The Li Shan annotation on the phase "The clear eyes open wide to look at the p'an drums," sets in order all the phrases. On reading it one gets a better understanding of the drum dance during the Han period. The annotation states: "The p'an drum dance is not recorded in historical sources, but was spoken of by poets. It seems that the dancers stamped in unison to keep the rhythm of the dance. The ancient Hsin ch'eng Aa-lo-kung Tz'u says: 'The p'an drums and bells are all jingling.' In his Ch'i P'an Wu /Seven P'an Dance/, Chang Heng says: 'Every seven p'an /rounds/ the

M 114 *535 C 535 C [179]

4:Michay E-6 (1940-7) 1967 AES Misc AES

REFERENCES

113 CHAPPLE, ELIOT DEMBADOSE AND COON, CARLETON STEVENS
1942. Principles of anthropology. New York.

THE CHINA PROVINCIAL ATLAS AND GEOGRAPHY
1934, 1935. The provinces and outer territories of China (including the newly-formed provinces) with communications and key maps, contents, and index. *The North China Daily News and Herald, Ltd.*, pp. 38–39. (First edition, May, 1934; second edition, January, 1935.) Shanghai.

CHENG TEH-K'UN
1945. The southwestern barbarians. *Journal of the West China Border Research Society*, vol. XVI, series A, pp. 115–18. Ch'engtu.

CLARKE, SAMUEL R.
1911. Among the tribes in southwest China. (Geography, pp. 6–8; ethnography, pp. 9–12.) London.

CRESSEY, GEORGE BABCOCK
1934. China's geographic foundations; a survey of the land and its people. Pp. 72, 79, 369–82. New York and London.

[83a]
[82 blank]

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

113 HAWKINS, H. B.
1915. Commercial Press geography of China. (Revised edition.) Commercial Press, Ltd. Shanghai.

GRAHAM, DAVID CROCKETT
1937. The ceremonies of the Ch'uan Miao. *Journal of the West China Border Research Society*, vol. IX, p. 90. Ch'engtu.

T'AO YÜN-KUEI
1939. On the divination of the Moso tribe in Yunnan. (37th year of Republic.) *Anthropological Journal of the Institute of History and Philology of the Academia Sinica*, vol. I, pt. I, July–December, 1938, pp. 87–153. (The Commercial Press, Ltd., 1939.) Shanghai.

LIN YÜEH-HWA
1941. The Miao-Man peoples of Kweichow. *Harvard Journal of Asiatic Studies*, vol. 5, nos. 3 and 4, January, pp. 261–345. Cambridge.

WIEGER, L., S.J.
1915. Chinese characters; their origin, etymology, history, classification and signification. Etymological Lessons, Phonetic Series Ho-kien-fu, p. 323. (Catholic Mission Press.)

[836]

[130 cont.] Regarding the various Miao
101 and Man tribes, the Ch'ien-shu [History of Kweichow] has this to
131 say: "Who are the Sheng Miao? The Ku-lin at Ting-fan, the Ch'iu-ku at Hsing-lung, Ch'ing-p'ing and P'ien-ch'iao, the Tzu-chiang at Tu-yün, the Ch'iu-hsing and Ch'iu-ming at T'ien-pa, the Hê Miao at Cheng-yüan, the Hung Miao at T'ung-jen, the Yang-tung and the Lu-han at Li-p'ing are all Miao." As the nature of these Miao people was ferocious, the Manchu government was very much [131] worried and put them all in the same category as the Sheng Miao. Today, the original settlements of the Sheng Miao cannot be traced with certainty even after extensive investigations in the Miao area by the writer of this article. The Miao in the above stated areas have all been assimilated and are no longer called Sheng Miao. Actually, there is only one remnant Sheng Miao group left. When the writer went to Hsia-chiang hsien in the southeastern corner of Kweichow, he discovered a group of genuine Sheng Miao. The ch'ien-nan
● [113] chih-fang chi-lüeh [An Official Report on South Kweichow] compiled by Lo Jao-tien, Provincial Treasurer of Kweichow during the Ch'ing Dynasty, has the following to say regarding the Sheng Miao in the Hsia-chiang area.

"At Hsia-chiang there is a group of Sheng Miao, generally considered good-natured, weak and easily cheated, who are always taken advantage of by the Hung Miao at Ch'u-nan and Yung-feng. The Sheng Miao cultivate the highlands, and are more ignorant and primitive than those at T'ai-kung and Ch'ing-chiang. When they sell their fields they use carved wood [as a sort of contract].

The name Sheng Miao, of course, is given by the Chinese, but without their sensibility being hurt they call themselves "ta-meng-niu," the Miao word for "Sheng Miao." The name, however, conveys more or less an idea of contempt. Sometimes they also call themselves "ta-meng-feng-pai," meaning the "High-slope Miao." This indicates their residence on the high ground. According to the writer's findings, Kao-p'o Miao [High-slope Miao] is another name of the Hê Miao. The Sheng Miao at

2: Wiens G-4 (no date) 1954 AF17 South China
Miao AE5

port it, although, in general, this corresponds to the trend of the route of Miao migration traced by Ling and Jui. This would also refute the contention that the present Miao are descendants of the early San-Miao whose territory was in the north Hu-nan area. 169 174

We thus come up against the problem of the connection between the so-called San-Miao and the modern Miao. Some Chinese writers have contended that the Miao of today are the descendants of the ancient San-Miao, and moreover, according to Chu Hsi-tsu, "make the absurd claim that the Miao preceded the Han-Chinese in China".[32] Hirth, however, accepted the fact of the descent of the modern Miao from the San-Miao. He wrote:

> According to one of the commentaries, the Glutton, or T'au-t'ie, was identical with a personage or tribe (for it appears to be an ethnic name) called San-miau, whom the emperor banished from his dominions and who originally occupied the regions about Mt. Hong-shan and the shores of T'ung-t'ing Lake in the present Hu-nan province. From these ancient seats the emperor is said to have banished them to a place called San-wei, which Chinese commentators have identified with a locality now known as San-wei-shen in the neighborhood of Tun-huang-hien in northwestern Kan-su. The San-miau are considered the forefathers of the Tangutans, or K'iang, the southern neighbors of the Yue-chi, or Indo-Scythians, before their great migration westward in the second century B.C. and of the Miau-tzi tribes. If Klaproth's derivation, based on Chinese notices, of the origin of the Tibetan race from these K'iang tribes holds good (Cf. S. W. Bushell, The Early History of Tibet, in Journal of the Royal Asiatic Society, 1880, p. 439), the legend of the banishment by the Emperor Shun of the San-miau, their ancestors, may be looked upon as a symbolic allusion to the shifting of their aboriginal seats. It would appear from this tradition that Tangutans, Tibetans, and Miau-tzi originally occupied the north of Hu-nan province and were thence driven westward, owing to the rapid growth of the Chinese race. [113]

Less cautious than Hirth, Eickstedt[34] had no hesitation in saying that it is clear from the evidence that the Miao are derived from the San-Miao, who according to 174